The New Unity

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PUBLISHED IN THE INTEREST OF THE AMERICAN CONGRESS OF LIBERAL RELIGIOUS SOCIETIES.

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TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

"It fortifies my soul to know
That, though I perish, Truth is so;
That, howsoe'er I stray and range,
Whate'er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall."

—Arthur H. Clough.

THERE is a beatitude possible to the slave of the sweat-shop and to the prince of the exchange. The heavenly life is not a thing of bread and houses, of salaries and leisure, but it is the thing of the inner life, an attitude of heart, a condition of soul.

IT IS doubtless a painful process for the snake to lay off its skin, the bird to moult its worn and battered feathers. A more painful thing it is for the human soul to lay aside its prejudices, for the human mind like the butterfly to burst its chrysalis and spread its wings and soar into the apparently unsubstantial air.

ON A certain fatal day at Harper's Ferry there was assembled a great throng of people,—gayly uniformed soldiers, representatives of society and position, men of wealth and men of ease, young men, but the happiest man in all the throng was one John Brown, who was on his way to the gallows. He went to his hanging with his face radiant. His was the zeal of the advance guard. And so is it ever. The man of the new thought is the man with the big purpose, the man of the steady will, the man of the enkindled hope.

CONCEIT belongs to ignorance; arrogance is at home only with the dogmatists. The man who is sure that he knows it stands self-convicted of error. The man who feels that he is without blemish is far away from the home of his Father. God's benedictions are witnessed by the humility of the recipient. The world is saved not by the gnosticism of the "I know," but by the agnosticism, "I do not know." The lost soul prays, "Lord, I thank Thee that I am not as other men are." That saved soul bows its head and smites its breast and says, "Lord be merciful to me a sinner."

ON the occasion of the ninetieth anniversary of Dr. Martineau's birth, the Unitarian body of England arose *en masse* to do him honor; and besides the several addresses from the ministers, churches, Manchester College, etc., there were many kindly articles commenting upon the reverend nonogenarians life and work in the secular press. In this country, *The Christian Register* of May 2 was mainly devoted to tributes to the worth of this most famous living representative of the Unitarian movement,—most representative of the movement, perhaps, for the very reason that he deprecates the name.

THE present discussion of the finance problem is perhaps the most educative one that has been before the public for many years. It is such a difficult one that at last nearly all concerned are recognizing that it cannot be settled by party politics and cannot be made a partisan cry, and the public is slowly finding out that it is a profound problem beyond the reach of the superficial reader and the garrulous agitator. Another year or two of discussion may bring us to the point of wise agnosticism that will be willing to relegate the problem to those to whom it belongs, to a commission of experts who will be able enough to grope their way as becomes those who would solve a problem, which, from the added complexity of modern life, may well be called a new problem in the organized life of man.

WE OUGHT earlier to have congratulated the editor and publisher of *The Philosophical Journal* for its improved appearance and more available name. *The Religio-Philosophical Journal* was a ponderous title which tempted contraction. In its changed form and improved typography, the paper is more than ever prepared to become a thoughtful journal of the things that pertain to the super-sensuous world. That there is such a world, science, philosophy and experience testify, and that such a world contains measureless marvels, profound mysteries, that ever impinge upon our lives, is also a truth of profound significance. It is a high though difficult task which engages the attention of this journal and we are confident that Mr. Underwood, the present editor, and his associates will carry on the work in the above spirit, and that in his hands the paper will continue to be a fearless exposer of shams, a reverent investigator of such mysteries as come within the scope of scientific study and philosophic examination. In its new form we welcome in this paper an old fellow-worker with THE NEW UNITY in the field of that religion that seeks to discover and apply the great law and life of love. Send for a sample copy to the publisher, Thomas G. Newman, 147 Southwest Ave., Chicago, Illinois.

The Damascus Road.

Miracle at its greatest is so disappointing and uncertain, law at its least is so sublime and suggestive, that we are loath to relegate to the realm of the former so great and profound an experience as that which overtook Saul the persecutor on his way to Damascus, bent on suppressing the heresy which he ultimately joined. During that ride of one hundred and fifty miles, reflection did its work. The mind adjusted the material that was forced upon it and the heart opened itself, gave the heretic a hearing and found his message one of hope and not of despair. So hate gave way to love, fear to enthusiasm. All this is a part of the universal experience of man. It is the inevitable road of growth. Paul's is but a graphic illustration of the law of life, the proof of which is found in history and not in miracle.

Conversion is a universal necessity of progress, the indispensable price of growth. It is the human side of that law which on its

divine side we call "evolution." The evolution of history is brought about by the revolutions of men and of nations. The first result ever tallies with the experience of the young Pharisee. It is that of confusion, blindness. Light is painful to the eyes accustomed to the dark.

The next result of conversion is the Pauline experience of humility. In Jerusalem the confident Pharisee wore the proud name of "Saul," the hero king of his people, the first annointed of Israel, he who stood head and shoulders above his fellows. But at Damascus he laid aside the imperial name and took instead the humble title of "Paul," which means little. This new christening indicates the modesty that belongs to a great soul, the humility of a master mind. Every new thought widens the chasm between finiteness and infinity. It throws farther out into space the horizon line; emphasizes the limitations of the human mind, the feebleness of man, the uncertainties of human thought, as compared to the omnipotence of God, the infinity of truth and the universality of love.

Out of this humility was born the tireless missionary who braved death in many forms, compassed land and sea, that he might bear his message and testify to his gospel. Earnestness is the child of this humility. Zeal is enkindled by light, sustained by knowledge, fostered by growth. The fear that the new truth may be lacking in enkindling power is groundless. Enthusiasm is always found among the prophets. Saul on his way to Damascus found his courage oozing out of him, his purpose flagging, his ambitions leaving him; but on that Damascus road, through confusion, blindness and humility was born a zeal, compared with which his Jerusalem commission was but as a pebble to a star. Saul the Pharisee stood by and held the coat while another threw the stone, but Paul the missionary to the Gentile, was the man who braved the dangers of the sea, was tied to whipping posts, flogged as a criminal, was placed in the stocks, but never was discouraged, never looked back, never surrendered. There is no popular fallacy more groundless than the common assumption that it is cold in the advance, that zeal belongs to conservatism and that enthusiasm is a child of the old. Who are they who break out into great glad songs that thrill the generations? Always the prophets on the hill top; Isaiah and Ezekiel and Amos rebuked the faithless priests.

Lastly, the noblest outcome on this Damascus road is the universality that followed. The one who left Jerusalem with a commission to arrest, imprison and punish, was a Jew. The one who left Damascus with a new purpose, a fresh vision, a high intent, was not a Jew, but a man. He belonged now not to Israel alone, but to humanity. He had a word now to Gentile, Greek, Barbarian and Scythian as well as to Jew. The confines of Judea held him no longer. He became the tireless missionary throughout Asia and into Europe. This is the highest and most difficult reach of the soul. Revolutions ever make for breadth. Out of every blindness caused by too much light comes an expansion of heart. It is safe always to measure one's sanity by his breadth; to determine the degree of salvation which any one may have attained by his hospitality; to measure the mind by its openness, the heart by its capaciousness.

On the Damascus road the Pharisees lost a scholar, the Gentiles found an apostle. On the Damascus road the letter lost a champion, the spirit found an interpreter. On the Damascus road Judaism bloomed into Messianic power and Saul fulfilled the promises of many a prophet.

Victor Hugo has said that the "road to Damascus is over the route of great minds." It should be none the less the route of small minds. There comes a time when the selfish woman hears the cry of a hungry child; there comes a time when the arrogant man sees his yearnings and his hopes embodied in a woman; there comes a time when the man of business realizes how unhappy his possessions may make him, and how imbecile are his dollars; there comes a time when the preacher feels the limitations of his sect pressing upon him and tearing him like the barbs in the wire fence against which the liberty-loving colt has unwittingly thrown himself. Then is the time when the awful experiences on the Damascus Road beset them. Oh, the pain of it! Oh, the hurt of it! Oh, the blindness of it, the awful agony! How the earth reels under the feet! Life recedes from the hands. But let all of them rejoice, thank heaven, and take heart. Though they must be led in hoplessness for a time, eventually the woman will find in that cry of the child which so disturbed her, the invitation to a life larger and nobler than she had ever before dreamed of; and the man learns that the love lurking in a woman's eye, fostered by a woman's touch, has opened the celestial gates, and the love of woman ripens into the love of truth, of right, of God. So of the dollars which a man learns to despise on the Damascus Road, when the eyes are adjusted to the new light they become again potencies a hundred times more golden than before. And the preacher that loses his dogma is sure to eventually find his gospel. The church that travels over the Damascus Road leaves behind its bitterness, its narrowness, its selfishness. It no longer would persecute, it no longer would enchain, but it would serve. It would enlighten, it would quicken all the forces of life.

Where there is breadth and earnestness, we may be sure the soul has passed over the Damascus Road, for those are possible only to the enlightened. They are the children of the sun born out of light. If the soul has never known "the ferment of a holy discontent", never tasted the bitterness of a self-distrust, never seen supposed certainties slip from its grasp as the mist of the morning is lost in the radiant and intangible atmosphere of noon, the soul has not traveled the Damascus Road. The Damascus places are not all past, the Damascus journeys are not all made. There is still danger of mistaking narrowness for piety, bigotry for zeal. Such must pass over the road that has lonely stretches which will compel them to live in company with their own unwholesome thoughts, get acquainted with their own bitter hearts, weigh their little thoughts and measure their narrow ideas. This will bring pain, confusion, blindness, but at last will come humility, zeal, breadth, a restored sight, a new baptism that will enable the soul to go on to the City of Light.

All Souls' Annual.

The "Twelfth Annual" of All Souls comes from the press with its record of many-sided activity. The mechanical execution makes the book a pleasure to the eye, while the finely chosen mottoes from prose or verse make it equally pleasing to the literary sense. But the compact and yet detailed account of the life of the church for one year makes it a hand-book for those who would learn how to bring the church in contact with the whole of human existence.

Here are the reports of the chairman, the secretary and the treasurer of the board of trustees, showing the strong financial support this church has secured. Then comes the brief account of vacation service and the work of the parish assistants, showing how fully the minister has made a living soul of the body, so that it thinks and speaks and acts when he is far away. Only one page is given to the social side of the church life, while eight pages are given to the charitable work, headed by this noble quotation from the Book of the Dead: "Through my love have I drawn near to God. I have given bread to him who was hungry; water to him who was athirst; garments to him who was naked and a place to him who was abandoned." Especially interesting is the account of the Wall Street work, with its social settlement. It was with a positive pang that we read that the work had been discontinued through lack of funds, and it is with great pleasure that we learn of its renewal with an income assured for a year.

The "Missionary Work," with over eight hundred dollars given to the Western Unitarian Conference, the American Congress of Liberal Religious Societies, the American Unitarian Association and similar liberal organizations, is a noteworthy example for our other liberal churches in the west.

But the educational section seems to be the real soul of the church, with its Sunday School, its Confirmation Class and its Unity Club. This latter is almost a university extension in itself. It has sections to study novels, philosophy, Browning, Emerson, and Lowell, with a dramatic section, a natural history section, and a university extension consisting of lectures from the neighboring university. The library, reading room, manual training and kindergarten department also comes under the Unity Club, and complete the bewildering array of help to human life provided by the All Souls work-shop.

No wonder the building is too small for the church, the body too small for the soul that has been breathed into it, and that one of its hopes for 1895 is to "take a good long step towards that larger home, the new building for the want of which there is now a painful congestion in all the department of our activity." We wish this hope may be fulfilled, as well as the four other "hopes" set before it.

Two details we would especially commend. One is the envelope system of weekly subscriptions. All Souls has adopted this system for the first time this year, and with a result of increasing its subscription list from 255 to 370 names. Wherever we have had a chance to observe the working of this weekly system it has been a vast improvement over any other. It enables a church to raise a given sum of money more easily than does any other system. But that is not its chief excellence. It increases the number of subscriptions by taking any sum from five cents a week upward, and thus appeals to a wider circle and makes the liberal church more truly the church of the people and by the people as well as for the people.

The other noteworthy detail is the "geographical" arrangement of the names in the directory. In addition to the usual alphabetical list there is a list arranged according to the street or localities. This is something entirely new, as far as we know, and must help the different members of the widely scattered society to become better acquainted with each other. A. W. G.

Old and New.

Star Dust Revealed by a Sunbeam.

WESTERN Nebraska was recently crying aloud in its want and telegraphing all over the country for more rain. The cry was heeded and the rain was poured over the dusty plains by the inch, preparing the ground for seed. Now, look you! the Nebraskans find themselves short of grain for seed. There is not sufficient in store in last year's drought district to plant a fraction of the land available for such purpose. Yet in Omaha and Chicago and other western warehouse centers are millions of bushels of wheat being held for another season of grasshoppers, hot winds and no rain, to double its value. In these conditions may be found great opportunity for a study in political economy.

IT IS announced from Pittsburg, Pa., that Professor James E. Keeler, of the Allegheny Observatory, has made a scientific and positive demonstration from photographs taken at the observatory, of the fact that the ring of Saturn is made up of many small bodies, and that the satellites of the inner edge of the ring move more rapidly than those of the outer edge. In a few days the professor will complete the measurements and computations that will show accurately the rate of speed at which the different parts of the ring revolve. Professor Pickering, of the Harvard Observatory, says the theory which Professor Keeler has apparently demonstrated was first held by Cassini in 1715.

AT DASHOUR, twenty miles south of Cario, the graves of two Princesses of the twelfth dynasty, more than 4,000 years ago, were discovered intact a little while ago. The coffins had decayed and the mummies crumbled to dust as soon as an attempt was made to remove them, but on the head of each was a golden coronet looking as fresh as the day it was made. One was a wreath of forget-me-nots with Maltese crosses at intervals made of precious stones; the other coronet contained a socket in which was inserted a spray of flowers made of jewels, with leaves and stems of gold. Besides these there were necklaces, bracelets, armlets, anklets, daggers and charms.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The Ethics of Dress Reform.

READ BEFORE THE "ETHICAL CLASS" OF THE ETHICAL CULTURE SOCIETY, IN PHILADELPHIA, BY MRS. ELLA REEVE WARE.

The subject for discussion this morning, "The Ethics of Dress Reform," may at first thought seem to be unworthy the consideration of an ethical class. When we earnestly give it our attention we find that it is a subject which has an important bearing on all our lives.

Next to the duty of caring for the body the proper clothing of that body is the duty which has closest relation to good health and good morals also, for the moral nature cannot be perfectly developed without the condition of good physical health.

A reform in the dress of women is more especially needed. The men of today have universally adopted a style of clothing which gives freedom to the wearer and is adapted to all seasons and all business use. For full dress occasions, it might, perhaps, be more artistic and beautiful, but the most essential features of the proper clothing of the body, comfort and healthfulness, are embodied in the everyday suit of the men and boys of our land. Therefore my plea for a reform in dress must be addressed principally to women; but I find that if men do dress sensibly they sometimes object to their wives or sisters wearing anything in the least degree unconventional, so in order to bring about a radical reform men must also give the subject their thoughtful attention.

While for years much has been said about the great need of a more rational dress for our women, when we observe the prevailing fashions of the day, or talk with physicians of the increasing diseases of women induced by conformity to these fashions, we find that the progress in this direction has been very slow. Many forces are at work to counteract the influence of the appeals for the use of thoughtful common sense in our dress. That most potent force, *custom*, stands like a mountain in the way; *ignorance* of the laws of health and heredity is another hindrance, and, worst of all, *indifference* to the future good of our race.

When we consider the train of evils which inevitably follow any compression of the waist of woman, the injury done to the delicate organs of the body by that instrument of torture called a corset,—when we really know the amount of sickness and suffering caused by the dragging of heavy skirts from the waist line, and when we face the question of the risk and peril of childbirth caused by all this wrong system of dress, then we must realize the fact that there is no other question of greater importance to all humanity than a healthful dress for the mothers of our children.

It has been demonstrated in many ways that the reasonable dress for woman must always be loose enough for the wearer to breathe deep, that the chest may be freely expanded; but this loose clothing must all be suspended from the shoulders. The ideal undersuit, therefore, is a woolen union undergarment covering the body from the throat to the feet, a comfortable underwaist, and a divided woolen underskirt buttoned on to the waist. This is a simple and most healthful form of underwear, which once adopted will cause the woman who wears it to feel like a new creature; but this feeling of emancipation from bondage is somewhat shadowed by the thraldom of the customary long skirts of the outside costume.

All women know the humiliation of dragging their skirts through muddy streets, and even in the house every mother knows the inconvenience of going up and down stairs with a baby in her arms, and perhaps another clinging to the skirts; even if the skirt is shortened somewhat for street wear, it is very likely to come in contact with dirty car steps or car floors.

Feeling the great need of a more suitable and healthful outer dress, prominent women all through our country have consulted and planned and finally designed several costumes which are adapted to women of all pursuits, and they combine the common sense requirements of comfort and freedom. These costumes were worn at the World's Fair by a Dress Committee appointed by the National Council of Women to devise practical reform dresses; and their testimony is to the effect that they walked miles without unusual weariness, and the feeling of lightness, as they expressed it, was so new and so exhilarating that they could not endure the bondage of their long skirts when they returned to their homes. Now a number of them wear the suits in their own cities with but little unfavorable comment, and with much approval from men and women who think of the future good depending on the efforts of these brave women.

One of the favorite costumes designed by this Dress Committee, the modified Syrian dress, is worn by Mrs. Rachel Foster Avery, in Philadelphia. Not long since she gave a talk to women in this building on the subject of "Common Sense in Dress," illustrating her words by wearing the different rational dresses. I was surprised at the interest manifested by the fashionable women who were present. Each time, as she appeared in the novel dresses, they all rose to their feet to observe the dress more closely, and it was not from a sense of curiosity alone, as was indicated by the earnest questions asked by them after the lecture. It seemed to me that women were ready for the Declaration of their Independence, all that is needed being a few more such leaders as Mrs. Avery.

We have been held back for years by the thought that individual effort would bring so much ridicule that the cause would be more harmed than helped; but this dress committee of the National Council of Women, and the members of the Boston Rational Dress Association, are proving that a few women must take the initiative by daily wearing the comfortable dresses, to accustom the eyes of the public to the new and better way. It is true, of course, that many women contend they are confortable in the tight clothing, and that they do not feel the need of the freer dress. So the bird born into captivity, knowing not the joys of freedom, is contented with its gilded cage; and the slave who has never known the privileges of a life outside of bondage is slow to appreciate the meaning of true liberty.

The bicycle has done something to make the path an easier one for freer dress. The bicycle suits for women showing them the advantages of such costumes.

I was brought to realize the sense of perfect freedom of motion in a divided skirt by the bathing suit, always feeling equal to running or almost flying as soon as the heavy skirts were discarded and the bathing suit donned. I have carefully observed the bathers at the seashore through several summers, and have discovered that the general inclination is to prolong the wearing of the suit as much as possible, and before going into the water games of ball are played

with much grace and foot races indulged in. The crowd assembled to watch the bathers smile their approval, but if the same dresses, some of them neat and pretty, should be worn for long walks, excursions on land or water, for house-work or out-door work, they would probably be called immodest.

What a boon to our girls will this rational dress become. College girls have told me frequently of the great comfort they experience in their gymnasium suits, which are designed much like the Syrian dress. To the question why they do not wear this dress during lecture and study hours, the reply comes "Oh, that would be considered a dreadful thing." And why should it be so considered? Haven't our girls the same divine right to perfect physical development as our boys? When we make a distinction in the physical culture of the sexes, then we wrong the future of our race. No wonder thoughtful girls rebel when the time comes to adopt long dresses; they know that time ends their physical freedom; they must then adapt themselves in hampering influences, while their brothers can go on developing health and strength to the end of life, if they choose.

Simplicity is a feature of this dress reform which is not to be overlooked. Many weary mothers, overworked in trying to clothe their children like their neighbors, for instance, repulse the childish questions of the little one in fretful tones, forgetting that the developing soul is of far greater worth than fancy dresses, and that a mother must keep close to her children as they grow, and to do this all work must be simplified.

When motherhood is considered the greatest profession in the world, then those subjects will be more carefully studied. Instead of sending missionaries to Africa we shall have more mother's mission societies; instead of discussing Browning and Ibsen so frequently, we shall talk oftener of our duties to our own bodies and to the bodies and souls of our children.

There is an old story told by Herodotus in his History of Greece, of a ruler who desired a worthy husband for his only daughter. Physical culture was a part of the religion, almost, of the people of Greece, so, in order that he might assure himself of the physical and athletic powers of his future son-in-law, he invited all young men who aspired to be his daughter's suitors to stay for a year at his house, testing them himself in their physical endurance. This might be a good plan if adopted by the parents of today in choosing life partners for their children. When such future prospects are discussed in these days the questions of most importance are not like these: "Has she a sound mind in a sound body?" "Is she training herself for motherhood?" "Is he a pure man?" "Is he interested in the well-being of his fellows?" "Is he physically strong, or has he stunted his manhood by evil habits?" Questions of money and position usurp the nobler ones of character and good health. The subject of sensible dress bears a close relation to the marriage question, for a man in choosing a wife may feel sure that she will be cheerful and happy and a good mother if she has plenty of room to breathe, and perfect freedom of dress for working or walking.

The artistic sense has not been disregarded in the designing of reform dresses. The lines of beauty have been well thought of and followed out as far as practicable.

It is thought that as we return to the ancient ideals of grace and beauty, an increased reverence will be felt for the human body, and a statue or picture of a woman of the next century will be vastly different from one suggested by a fashion plate of today.

It is said that a woman to be well dressed must be utterly unconscious of her clothes, and that this unconsciousness is impossible to a woman who is dreading ridicule and unkindly notice. After a few martyrs have suffered, for there must be martyrs for all needed reforms, I think the wave of public opinion will flow on the side of the women who, feeling the great need of the hour to be educated, fully developed women, are taking the future good of humanity in their own hands by wearing clothing that will help and not hinder the most perfect physical growth.

Let us use our influence by forming rational dress associations, or by individually studying this science of human duty which the word "ethics" implies; and the dress reform question is one of the sciences of human duty which can be most clearly demonstrated as relating to the public good, and the health and good morals of the women of today,—the mothers of our race.

Congress Correspondence.

It is a pity that much of the encouragement to the workers for the Liberal Congress must remain in the files of private correspondence, but out readers have a right to know how wide the sympathies of the congress reach and how many men would be glad to be on the program, who are prevented only by circumstances.

Dr. Hillis, the successor of Prof. Swing, sails for his vacation to Europe on the 3d, hence he has to write: "I cannot speak at the Liberal Congress but am in hearty sympathy with the proposed meeting."

Dr. Harper, president of the University of Chicago, says: "I shall be out of the city that week. If the invitation had come to me earlier, I should have been pleased to accept it. I appreciate the work of the organization and believe that good will be accomplished. I regret my inability to attend."

Dr. Duryea of Omaha, absent from home on account of sickness, writes: "Your most congenial invitation comes to me at a time when I am greatly cheered by it and yet when I cannot avail myself of the privilege which it offers. I am recuperating but must not begin work until September. Please express my cordial acknowledgement of the kindness of those who have remembered me in connection with such an important convocation, and are engaged in the worthy endeavor to bring men's minds and hearts together."

President Jordan, of the Leland Stanford University: "I would be very glad to be present, but duties prohibit."

Rev. D. V. Beach, of Cambridge, Mass.: "God speed you in the good work. I am myself a Trinitarian. I can honestly remain within Congregational ranks, but I do utterly loathe sectarianism and disfellowship; have such a profound sense how the wisest of men do but see in a mirror darkly; believe that unity, and love, and helpfulness are so the desiderata,—that I shall without compromising my personal convictions delight to co-operate with you in your work. In an article in *The New World* for December, 'Some Questions in Religion now Pressing,' I have said very much what I should wish to say to the Congress. * * * If I sent any word of loving caution, it would be—recognize in the better and more representative type of orthodoxy a valuable wing of your movement. God witnesses also through them."

Rev. Judson Titsworth, of Plymouth Church, Milwaukee: "I cannot be with you, but I follow the course of the Congress with great interest."

Prof. Shaler, of Cambridge: "I much regret my inability to come. It would give me great pleasure to speak to you."

Prof. Carrie S. Benjamin, of Denver: "I am very much interested in the Congress."

Rev. Anna Garlin Spencer, of Providence: "No, I cannot go to Chicago, but I wish great success for the good thing."

The Pacific Unitarian Conference at its session held at San Jose, May 1-3, passed the following Resolution:

Resolved:—That in recognition of the essential oneness of the aim of the American Congress of Liberal Religious Societies, as set forth in its Constitution, with the aim of the Pacific Unitarian Conference, we send to that body our fraternal greeting, and express our sincere desire for its success in establishing undogmatic religion and promoting the wider religious fellowship among men. But we deem it impracticable to send delegates or to make financial contribution to that body, as requested in its recent communication to us.

The New Pulpit.

BY REV. J. W. CALDWELL.

A leading broad churchman has written wisely and well on this question; and his utterances are a striking though probably unconscious confession of the need of reform in the orthodox pulpits. Is there need for a new liberal pulpit? Is not the average liberal preacher hampered by tradition or the methods of the schools?

I offer a few suggestions, whether wise or unwise, the reader is left to decide.

The new pulpit should be informal, *i. e.* avoid stale mannerism and the verbal repetitions of liberal shibboleths. The tendency of repetition is to become mechanical. How many men repeat the universally popular phrases, "the fatherhood of God," and "the brotherhood of man," in a purely mechanical way? How man liberal men repeat them who do not live them? If "we are all one father's family," then what follows? That I "am my brother's keeper;" and I voluntarily and gladly become the burden bearer.

The new pulpit should not indulge in phrase spinning. He needs to take a few lessons from Carlyle. How his sentencs fall like cannon balls, breaking through our encrusted hardness and prejudice! I do not mean that he should be crabbed, but direct and forceful. The new pulpit should not conform to any set standard. Every man should follow himself, but not repeat himself. Hence, the liberal church should be much broader than the conservative one. No certain type of preaching should be demanded. All good method and mannershould be encouraged. To have only one standard is narrow and unreasonable.

The power and possibilities of the pulpit have not been exhausted. Turner, past sixty, blossomed out into new work in painting. Ruskin attributes this to the love he had for a noble woman. On the other hand, as great a genius as Angelo, even in his *Last Judjuent* showed declining powers, because he imitated himself. This fairest of the religious daughters of humanity ought to create in its prophets a greater love and a greater power and influence.

The weakness of the free pulpit hitherto has been its "rigorous and vigorous" negations. The heart of the world hungers for affirmation, for synthesis, for life. A vigorous lecture from the hostess on unhealthful foods, does not satisfy the hunger of the guest. Literature is undoing rapidly the dogmas and traditions. They are being destroyed more rapidly than we are building in their place. Why kill the weeds unless we sow and cultivate the corn? Hearn in

his unique play "Shore Acres" is an example of what I mean. A tender, powerful, chaste, trained naturalness is characteristic. Without the ordinary rant, and scream, and swing and swagger, he is splendidly powerful. What he has succeeded in doing on the stage, the liberal preacher should do in the pulpit.

The new pulpit should be all alive, and hence inspirational in the highest and most rational sense of that term. The new preacher should have new things to declare in many new ways.

The Origin and Development of Sacrifices Among the Hebrews.

IV.

Two causes led to the overthrow of the Hezekian reformation. In the first place, the reformation had no binding authority behind it, and secondly it had made no provision for the many priests who in consequence of the abolition of the local shrines were deprived of all support.

This induced a prophetic writer in the time of Josiah to partly compile old existing laws and partly to write new ones and present them to the people as the work of Moses. A binding authority, the influence of the great founder was thus imparted to his work. This book in contradistinction to the old law book of Mt. Horeb, purported to be the book of the covenant containing the second legislation in the land of Moab, the

Book of Deuteronomy.

There can be no doubt that the great reformation of King Josiah which culminated in the eighteenth year of his reign (623 B. C.) is based on the Deuteronomic Code which begins with chapter 12 and extends to chapter 26. Critics are fairly agreed that the book of the Law claimed to have been found by the priest Hilkiah in the temple and which met with the approval of the prophetess Huldah, is at least in its main features, the book of Deuteronomy. (II K. 22. See Ryle, Canon of the Old Testament, p. 48. Klosterman, Einleitungs Geschichte des Pentateuchs, p. 222. Renes, Das Alte Testament, p. 106.) It is certainly an error to hold that the book which was found, was the entire Pentateuch. (See Ricken, Gesetzgebung Moses im Lande Moab, p. 98. Kettel, Geschichte der Hebraez, p. 52.) The reading of the Pentateuch as a whole, so full of evidence of the divine grace to Israel, could hardly have produced the sad effect upon the readers that we find followed the perusal of Hilkiah's book. The narrative itself does not suggest a work of such magnitude. Its contents were quickly perused which could not have been done had it been the entire Pentateuch. The account of Josiah's reformation clearly shows that it was carried out on the lines of the Deuteronomic code.

The Josiah reformation did not amount to an establishment of the entire Pentateuchal ritual law. Nehemiah tells us as much with respect to the feast of tabernacles. (Neh. viii. 13.) But even better evidence is furnished by certain facts with regard to the priests. Josiah put to death the priests of the high-places in Ephraim and transferred the priests of the Judean high-places to Jerusalem where, though not allowed to minister at the altar, they were permitted, however, to eat the unleavened bread in the midst of their brethren. (II K. xxiii. 8-9.) This unleavened bread permitted them as food can refer only to the unleavened bread of the altar-offerings, which the Levitical law gives exclusively to the sons of Aaron. (Levit. vi. 14-18.) This then is clearly against the Levitical ordinance, for the priests of the Judean high-places were Levites, but it is not to be supposed that they were all Aaronites. (cf. Ezek. xliv. 10 ff.)

The central purpose of the Josian reformation was the abolition of the high-places and the centralization of all worship in the Jerusalem temple. This is the distinctive feature of the Deuteronomic code and in this it differs radically from the older Exodus legislation. The Deuteronomist expressly mentions his principle of centralization to be an innovation. "Ye shall not do, as we do here this day, every man whatsoever is right in his own eyes." (Deut. xii. 8.) There are other differences between the Deuteronomic and the Exodus code, which are all direct results of the former's centralizing efforts. The Exodus code, following the earlier custom and presupposing the existence of many altars regards every feast of beef or mutton as sacrificial. (See Exod. xxii. 29.) But when the Deuteronomist abolished the many sanctuaries, it was manifestly impossible to make every meal sacrificial, for the one altar was not easily accessible to all the people. Hence, the Deuteronomist modified the ancient usage and permitted flesh to be eaten without having been sanctified as sacrificial, provided only that the blood be poured on the ground. (Deut. xii. 16.) While the Exodus code ordains that the firstlings must be offered on the eighth day (Exod. xxii. 20), the Deuteronomist, recognizing that this is impossible in view of the one altar, appointed that these firstlings shall be eaten yearly at the one sanctuary, and that until then no work shall be done with the firstlings of the bullock, and no shearing take place of the firstlings of the sheep. (Deut xv. 19 ff.) In the Exodus code, the altar is a place of refuge for the manslayer (Exod. xxi. 12-14); in Deuteronomy three cities of refuge are established. (Deut. xix. 1 ff.)

The object that the Deuteronomic legislator hoped to attain by the abolition of the local sanctuaries, is expressed in Deut. xii. 2 ff. *viz.*, to prevent assimilation between Jehovah worship and Canaanite worship. The severest punishments are threatend both for individuals and cities that are guilty of heathen worship (Deut. xiii. 2-19). All heathen customs, nay even old Israelitish customs that betray their heathen origin are strenuously prohibited (Deut. xiv. 1; xvi. 21). Among the latter, may be mentioned the Maccebas, which the patriarchs had reared as marks of the sanctuary, which even Moses is said to have erected, and which continued to exist down to the eighth century. (See Deut. xvi. 21; cf. Exod. xxiv. 4; Josh. xxiv. 26; I Sam. vi. 14; II Sam. xx. 8. I K. i. 9; Hosea iii. 4.) This in itself is a strong proof that Deuteronomy could not have been written in Mosaic times. Would Joshua have erected a Macceba under the tree at the sanctuary of Schechem, had he known of the Deuteronomic prohibition? (Josh. xxiv. 26.) Even Isaiah knows nothing as to the illegitimacy of these Maccebas (Is. xix. 19).

The Deuteronomic code could not have been written in the time of King Hezekiah, for his attempted reformation did not go to the length of the Deuteronomic code. It could not have been written in the time of King Manasseh, for the reign of that idolatrous king was not a favorable one for the introduction of such a mighty reformation as the Deuteronomist purposed. It fits in best with the time of King Josiah.

We have mentioned above another difficulty which the Hezekian reforms did not meet; and which in fact caused its collapse, *i. e.*, an adequate provision for the ministrants of the various local sanctuaries who in consequence of the centralization of worship, were deprived of all support. For these the Deuteronomist made ample provision. He did this in two ways. Those Levites who may choose to come to Jerusalem, shall be admitted to equal privileges with their brethren who minister there at the altar, and shall receive an equal share of the priestly dues, (Deut. xviii. 6 ff.) while for these Levites who remain scattered throughout the land, and who receive no emoluments from the sanctuary, for them the Deuteronomist made some provision in recommending them, with the widow and orphan, to the charity of the landed classes (Deut. xii. 12,18; xiv. 27; xvi. 11,14). The Deuteronomist definitely fixes the priestly dues for the officiating priests of which the Exodus code makes no mention, and with regard to which a different praxis existed in the various sanctuaries (Deut. xviii. 3, 4; I Sam. ii. 13, 15).

Such then were the regulations on sacrifice made by the Deuteronomic code. It reflects in its spirit, the teaching of the prophets. The Deuteronomic law offered a clear and practical scheme for reformation based on prophetic ideas. It was a book which the Founder himself might have sanctioned; for it is permeated with the spirit of the Mosaic religion. It must be borne in mind that the purest conceptions of the seventh century, appear to the reformers not as their own creations, but as the true expressions of the Founder's faith. The object of the Deuteronomic code was to transform the Judah of King Josiah's time into a holy and just nation loving Jehovah and following His law. Such was the ideal of the prophets and especially of Isaiah, whose spirit actuated the Deuteronomist (See Is. vi.3; iv. 3). The activity of Hosea was likewise directed in the same channel that the Deuteronomist pursued. Hosea ascribed the sins of his people to their abandonment of their God. The events of Menasseh's reign had forced the same idea upon the prophets of the seventh century. In the worship of Baal lay the root of the people's iniquity. This is the keynote of Deuteronomy, as it is also that of the book of Jeremiah. Hence the stringent rules of Deuteronomy against heathen service; hence the centralization of worship, aiming at the eradication of every trace of and opportunity for idolatry.

But the reformation of Josiah, based on Deuteronomy, failed of its purpose. Popular superstition clustered about the temple, as formerly about the high-places. And the cause was partly due to the law itself. The temple worship was not clearly differentiated from everything heathenish, as is evident from the admission of uncircumcised foreigners to certain ministerial functions (Ezek. xliv. 6 ff.) from the easy way in which Urijah co-operated with King Ahaz in substituting a new altar on the pattern of the one in Damascus for the brazen altar of Solomon (II K. xvi. 10 ff.) and from the fact that Jeremiah complains that heathen diviners still continued to be found in the temple, even down to the last days of the state (Jer. xlvi. 5) and worshipers from Samaria made pilgrimages to Jerusalem practicing these heathen ceremonies forbidden by the Deuteronomist. (Deut. xvi. 1; Isaiah xiv. 2; cf. Levit. xix. 27,28.) Despite the efforts of Jeremiah, Habakkuk and other prophets, false prophets existed in abundance, idolatry flourished; the high places

were rebuilt, oppression and impurity polluted the land, which ended only with the destruction of the commonwealth and the exile to Babylon. (See Jeremiah vii. 11, 21; xxvi. 7, 11; Ezek. viii.)

The period of the exile is especially important for the new unfolding of the inner religious life that took place in it. Prophecy again attained a noble bloom as in the time of Hezekiah. Out of a political body, the Hebrews were transformed into a religious organization. Amid the general distress and grief, the prophetic word made a deeper impression than formerly. (Ezek. viii. 1; xiv. 1; xxxiii. 30, 33.) The hope of a restoration stirred the people's hearts. (Ezek. xxxvii. 1 ff.; Isaiah ii. ff.) It was a period of remarkable literary activity. It was during the exile and the century thereafter, that a large portion of the historical books were edited in their present form, a glorious prophetic literature developed, and many of the books of the Hagiographa were written.

But amongst all the prophets of the exile, one stands out pre-eminently. *Ezekiel* the son of Buzi (Ezek. i. 2). This inspired eloquent prophet constructed a scheme of worship which was to be introduced at the restoration. (Ezek. xiii. 10, 11.) He describes it as the pattern of the new worship in contrast to the corrupt service of the first temple. (xliii. 7; xlv. 8, 9.) He makes no appeal to a previously written ritual law. The whole plan is new, and Ezekiel like Jeremiah gives no suggestion that he knew aught of a divine law of sacrifice observed in the first temple.

Let us glance at the main features of Ezekiel's plan. In the first place, he degrades the Levites of the house of Zadok, and deprives them of this priesthood as a punishment for their service before idolatrous shrines. (xliv. 5 ff.) In their place he puts the Levites who are not of the house of Zadok. This in itself is sufficient to fix the date of the Levitical law as later than Ezekiel. In the earlier history and in the Deuteronomic code, the Levite is a priest, or at least is qualified to be such. Ezekiel distinguishes between priest and Levite, and degrades the latter. He evidently is unconscious of a law which had already distinguished between priest and Levite. (Numb. xvi. 9.) In his theocratic plan, he provides for stated sacrifices the expense of which it is to be defrayed by the prince, who in turn is to receive a stipulated tax from the agricultural produce and from the flocks of the people. These stated sacrifices Ezekiel was the first to codify, for in the pre-exilian temple, the people were under no obligations to bring stated sacrifices. These consisted of the offerings to be brought on the feast of Passover (Ezek. xlv. 21) of Tabernacles, (xlv. 25) on the Sabbath (xlvi. 4,) on the new moon (xlvi. 6) and of the daily offerings (xlvi. 14, 16).

In Ezekiel's scheme, prominence is given to sin-offerings and to atoning ritual on which the Deuteronomist is entirely silent. During seven consecutive days must the altar be purged by sin-offerings, ere burnt-offerings can be presented thereon. (xliii. 18 ff.) The Levitical law prescribes a similar sacrifice, but with more costly offerings (Exod. xxix. 30, 37). Ezekiel introduced the atoning service of the tenth day of the seventh month (xlv. 18, 20), no mention of which can be found anywhere in the Pentateuch outside of the Levitical law, though Ezekiel's service is much simpler than that of Leviticus. In every regard, the regulations of Ezekiel with regard to the stated offerings, the peculiar rites, the income of the priests, paved the way for the Levitical law. The central purpose of Ezekiel's code was to produce conformity between the ordinance of worship and the holiness of Jehovah in the sense of the prophets and the Deuteronomic code (see Ezek. xliii. 7). To re-organize the ritual, to re-shape old priestly usage so as to make it agree with the prophetical conceptions of Jehovah's purity, this was Ezekiel's aim. The old service lacked regulation. It was left in great measure to personal volition. Thus a door was open for heathen abominations. To effectually close this door, it was necessary to reduce the service to rule, permitting no admission to what is unholy. Since sacrifice could not be dispensed with, for the people were not spiritual enough to worship without material ceremonies, a protection against heathenish practices can be found only in a formal, stringent, fixed mode of worship. In the old dispensation, worship was spontaneous. It was so even to some extent in the Deuteronomic code. The feasts and their sacrifices are occasions for joy. The thought of God's favor ruled at the old sanctuaries. Sin played a minor role. With the Deuteronomic centralization of worship, this old type of religion began to break up. But in Ezekiel's plan, a further step is taken. The individual offering brought spontaneously lose their significance. The stated sacrifice is of greater importance. Thus Ezekiel's scheme tended to make personal religion independent of sacrifice.

It has been urged that the theocratic regulations of Ezekiel were purely phantastic, whose realization the prophet himself never anticipated. (See Zunz Gottesdienstliche Vortrage des Juden p. 161.) It may be that certain features of his plan the prophet believed may or may not be carried out, (e. g. the square form of the holy precincts) but it seems self-evident that the prophet formulated his plan with the express purpose of having it serve as the pattern for the worship in the new commonwealth for the establishment of which he and his people ardently hoped. And in point of fact, the main features of Ezekiel's ordinances, find their reflex in the Levitical legislation which practically adopted his principles, modifying them in accordance with the circumstances of the second temple.

Given as a subject: A child observant, imaginative but self-contained, with a vein of sentiment and a tendency to dream; add the surroundings of a quiet, picturesque landscape, few childish companions, and a small number of antiquated books,—what will be the most likely result? One of two things, inevitably. You will have a dreamer only, or you will have a genius [?]. In the one case, the mind turning from the prosaic details of everyday life will wander aimlessly through airy space, seeking for that which will satisfy the craving for beauty, but never finding it; *in the other, the mind, failing to find the beauty it seeks, will create it.*—Julia A. Flisch on George Eliot in *The Hesperian.*

The Ainos, the descendants of the aboriginal inhabitants of Japan, have some peculiar superstitions regarding names. A child must not be named after a deceased person, because the name dies with the person, and it is a kind of sacrilege to revive it. No name can be chosen which by sound or otherwise suggests anything unpleasant or unlucky. A missionary baptizing an Aino girl proposed the name Rhoda, but it was rejected as sounding too much like "ro," a prison. Sara was likewise disapproved, because "Sara" in Aino means a tail. Eunice would not do, as resembling an Aino word meaning "poor." At last Rebecca was settled upon as sounding like Reipaka, which signifies "a fitting name." But at the last moment it was remembered that the first syllable of the mother's name who had died six years before, was "Re," so Rebecca had to be given up. In desperation the missionary invented a name, *Tam un-mat*, meaning "a shining female." At this, to his surprise, every one was delighted, and the girl at last had a name.

The Word of the Spirit.

"Get thee up into the high mountain: lift up thy voice with strength: be not afraid!"

Ingersoll.

BY REV. J. M. SCOTT.

The greatness of Ingersoll as an orator is a fact beyond dispute. His sway over an audience is masterful, the charm with which he charms, irresistible. And this charm is not in the fine presence, however that may contribute; not in the graceful manner, nor the melodious voice. Its greatest power lies in the speech, simple, clear, elegant, winged with fancy, full of force, reading with as much fascination as when the living voice sends forth to capture thought and sense. He has a marvelous power of epigramatic statement, the wandering carbon condensed into the flashing diamond. He has generosity, kindness, humanity, and can make his hearers an April day, now falling tears, now laughter smiting through those tears with sunny glory. At the center of his thought there is always quite a degree of sound human-heartedness, out of which he speaks, through which his appeals gather their power. Whether he speaks of religion or politics, or whether it is of some of the great ones of earth he speaks, he holds to the universals of Christian ethics, kindness, truth, purity, home, civic duty, achievements which are the enlargement of man, the sweetening of life for each, for all. And yet his strength for immediate effects is the strength of the special pleader, an intensity of conviction which has a large degree of its power in prejudice, an exaggeration of statement which makes the impressible feel that there is no truth on a subject but the words the orator says. He is the old Fourth of July orator sublimated, as though the rivers of light and stars that break from pyrotechnics were lifted into a quiet abiding place in the sky, taking something of the splendor of sunlight and the quiet of stars. His effects are produced by the exaggeration of poetry, as his master Shakespeare touches common things with the magic of his song, until they sublimate in a deathless exaggeration. He fixes, by extravagant eulogy, his thought of men in a firmanent of beauty,—a beauty we never quite see in real life, and yet a beauty which is the possibility of our common life, sometimes seemingly unlike it as soil to rose, and yet coming out of it as from the soil the rose lifts its transformed lovliness to make the sunbeams seem poor besides its graciousness. With all his generous nature it is hard for him to do justice to what he opposes. He paints it so black, that there is only universal condemnation, no redeeming stars in the night sky. He seems to have taken at least one lesson from the pulpit which he will not unlearn, the lesson of dogmatic statement born of a narrow view of one side of the case, a seeming incompetence to state his opponent's position fairly, to see and acknowledge the truth in it, the nobleness of what may be the foe that fronts him on the field. For the measured, quiet judgment, full of truth, balanced in justice, no one would look to the words of this orator. For the passionate enthusiasm that would rush to violent conclusion, that would dare an assault for some noble ends, such oratory as this is irresistible. It has great power with a jury, with a partisan in a campaign; but with the man passioning for fairness in his thought, for justice in his judgment, it has no help, a blinding flash of lightning in the dark rather than steady starbeams athwart the dusk.

Yet do what truth he says, the generous sentiments he utters, the ideals of life he may hold out, sing themselves in the heart as nightingales enchant the evening winds or thrushes take the morning air in rapture of their being's shadowless bliss. His voice can move among the springs of conduct, turning sweet to bitter, and one feels what a marvelous preacher he would make, if the shadows of despair for man were wholly off his great heart, and he had a positive word of life and hope. Telling him in private conversation of a man who had told me that, hearing his lecture on "The Liberty of Man, Woman and Child," he had seen his parsimonious meanness towards his wife, and, reforming from it, had treated her with the fairness and generosity her due, Mr. Ingersoll said that often he heard from that lecture. When lecturing in a city of the west a man said after the lecture, "I want you to meet here a man and his wife. Just before you were here the last time, they quarreled, the wife going home to her father. The man heard your lecture, went home from it to get on his horse and ride off to see his wife. Reaching there at three o'clock in the morning he confessed his meanness, asked her to come home again, and their home life from bitterness and strife became one of joy." At another place the account for bill posting was over nineteen dollars, for which the bill poster gave a receipt, refusing to take any money. His reason was that before he had heard Ingersoll on the "Liberty of Man Woman and Child," he and his wife were in a perpetual quarrel and lived together most unhappily; that they had heard him speak, that he had transformed their lives, they living now together in kindness, in happiness. One who has heard that lecture, so full of scorn for petty, tyrannical meanness in the home, full of such wealth of generous kindness, can easily believe that it has accomplished a world of good in the hearts of the thousands hearing it.

And now because my central word will be a word of criticism, I want to say that I have not the least doubt that Ingersoll has wrought a great good in his day and generation. He has helped to rob the heart of the horrors of a brutal theology, dishonoring alike to God and to man. While he has not kindled the dawns of hope in hearts shadowed by death, he has done much to make that night quiet of the moans of the damned, to take out of it the ghosts of cruelty, to bring about the conviction that whether it be end or beginning, it can not be a world any less kind than the one we live in now, that kindness here can not turn into cruelty there. What the voices of increasing knowledge all about us have been saying about the old hells of despair woven out of the warp and woof of superstition, driving them out of the human heart as it thinks of what may lie beyond the shadow that at last drops about every life, Ingersoll has uttered. He has turned that old horrible caricature of the universe, which so many sad and despairing hearts took for real, into its own grotesqueness, making men see its impossibility; he has riddled it with his scorn, his burning denunciation, his pathos for humanity, his sun-glow of human kindness, until from its blighting shadow many hearts today are free, and believe that, if there be future worlds, they can not be less kind, less just than this; that life that is gladness here cannot be turned into infinite suffering there. He has splendidly helped to put out the fires of an arbitrary, cruel, unjust hell, kindling in its place some rays of a present heaven of kindness, even if for the mysterious beyond of the grave, he has no hope to lighten death's despair.

And yet this man, with powers of speech so great, does not take up the great social questions of today and say any word for a juster state, a truer social life, a more generous living for us all. He has no prophet word along the lines of social hunger, no regeneration for the economic man,—he will not think and dream and utter a guidance for that doom of evolution which is upon us and which comes because of brave pioneers who think what ought to be and say their thought. Here is a man who feels the pathos of life, who laments the unequal conditions, who loves his brother, has ever a ready hand to help; and yet his tongue is silent from advocating any great reform, from saying any positive word as to how wrongs may be righted, the selfish greed of politician defeated by the triumph of the people's wills. He glories, indeed, in the freedom of the slaves, speaks swelling words of power when he sees the past rise before him as a dream, when he asks that justice be done the brother in black; but yet his attitude on the questions of today, demanding a larger liberty for man, is that of the passive pessimist, believing that most lives are failures and that they can be nothing else. If this attitude had held the hearts of the few brave anti-slavery pioneers, still in our midst would be the blight of slavery, and the flag of liberty would pollute the air with its hypocrisy. The church which Ingersoll despises as a mendicant, living on the alms of superstition, is truer to the spirit of progress than he, is more earnestly at work in the evolution of the race than he. It believes in human nature more than he; that lives are not so many failures, that the case is not hopeless. They of the church put stars of hope in the night of the social sky. They have toilers in the valley and watchmen on the mountains; and they in the valley call "Watchman, what of the night? what of the night?" and the watchmen answer, "The morning cometh; the dreamed-of dawn is faintly streaking the far east." And the valley toiler renews his tasks, content to bear the scorn and burden and die without seeing his dream come true, so that the choir invisible may chant the progress of the race out of night into morning. This is because the violent reaction of Ingersoll from the deformed Christianity of the creeds has made him a pessimist. When asked how to alleviate the miseries of life, he does not think the wounds of man can be healed. When reminded of the greed for wealth centering the country's resources in the hands of a few, and asked his remedy, he answers, "Vice." Vice *will* redistribute it. The children of the rich will scatter by vice what the fathers have gathered. But the waste by the debased manhood through which vice scatters! And the waste at the other end, by which the crowded down and oppressed become the foundations on which colossal fortunes are built! For this he has no passion for social and economic righteousness. "Some people trust in God to keep great fortunes from doing hurt; I trust in vice"—some such were his words at a banquet of millionaires. Indeed, Ingersoll seems to me somewhat ancient: on the great questions he helped to settle, on the questions of war and reconstruction, on the questions even of Biblical criticism and infidelity; as though he had taken on enthusiasm in the past in the midst of great questions, and then, absorbed in his word of eulogy or denunciation, failed to learn of the present, echoing his own great thoughts, instead of giving new ones that speak for the present need of man, on the questions pressing hard upon us for their solution in our present hour. I think the total abandonment of the religious nature of man, of the hope that there is a power in the universe that makes for righteousness, the faith that no good thing is failure, no evil thing success, that the stars in their courses fight against the Siseras of sin, that the universe conspires with the men who determine that justice shall be achieved among men—I think this makes his voice more of an echo than a living command. He, abandoning the despair of the old Calvinism, has been so afraid to admit the possibility of a loving holiness creating the world and all that therein is, that he has gone to an extreme that still fills the universe with despair and palsies the hand of earnest reform. Even Calvinism had its hopes, and set men to the tasks of helping their fellows, of believing a better state could be achieved, giving them enthusiasm for humanity, for those things that make for righteousuess among men. But here is a man hating Calvinism, with many kind and gracious and helpful words, and yet in despair of man out-Calvining Calvin. Hating the doctrine of total depravity, yet believing that most men's lives are failures, and for these failures nowhere in the universe any compensation. Devoting his great gifts to clearing the horizons of men's imaginations from the horrors of a future hell of cruelty and hate, he has yet left himself doing nothing to fill this present world with hope for the new day of man, the holier blossom of evolution that out of the stress and strife may come if the few brave souls of reform keep faithful to their tasks. To one believing in Ingersoll as doing a great and good work, in spite of his special pleading, in spite of his prejudices, in spite of bitter and unreasonable opposition, it is a great disappointment to listen for his eloquent voice like a bugle call above the battle of reform, and find him as old men who have ended their fighting days sitting idly by the hearthstone and telling the tales of the past. It is his shame that he does not lift up his voice, saying today's word as bravely, as self-sacrificingly, as did the holy souls of the past at the fountains of whose courage the nation drinks the water of eternal life. And this is because he has no great faiths, no splendid moral enthusiasms, no prophet spirit. Having dared everything for his word of destruction sent forth against the tyranny of creeds, he has come to the ease of the old man who does not care to make sacrifices for uncertain causes, and thereby he contrasts painfully with Wendell Phillips, who rested never upon his laurels, caring not for them, but pushed forward into new fields of conquest, wearing the warrior's robes until life's setting sun filled all his sky with silence and with peace. Perhaps the earlier task Ingersoll has imposed upon himself, of destructive criticism, has warped the creative enthusiasm. For I think that critics accomplish little of creative work. They accustom themselves to a kind of finicky faultfinding, with eyes swift for the dust and dent on the shield, but no keen vision for marshalling warrors or for beholding the foe that should be overthrown. How different Emerson, of whom some one has said that he took down our idols so gently that we thought it worship! Emerson, whose word was positive, constructive, all its destruction done by fulfillment! However it may be, the lack is here, that Ingersoll has no great word of enthusiasm for any reform; and he has not this because he is a pessimist, because he has no great trust in men, no great hope for men. And I think his graces of thought, that which makes for kindness among men, is an inheritance by

the education of ancestry and environment. His best and truest word our common heritage, he simply gifted to say it as if burning stars were words that leap from lips of flame. And if his spirit were to prevail, his distrust of men, of measures that would help to make the angel hymn of Bethlehem sing in all hearts, in all homes, in every industry, in man's entire life, the world would grow a less likely place to live in, the wild beast gaining on the man. And so my conclusion, —and I think it a just one,—from Ingersoll's failing where Wendell Phillips succeeded, is that we need moral enthusiasm for the gain of the race, a great confidence that conditions can be altered, righteousness made to triumph, and unswerving conviction that there is a holy Over Soul who broods the struggles for righteousness with an ever renewing life. The secret of Jesus must be the secret of the man who transforms his day and generation with moral enthusiasms for a larger, freer, truer life for all men, a deep and abiding faith in a loving holy Father of men, an ever growing enthusiastic faith that in men as the children of that father, there is every possibility of realizing their sonship.

Belief that human life is failure, and must be, palsies the endeavor for the world's advancement. The universe, man, must have everlasting meanings in the faith of him who gives his life a ransom for many, an enthusiasm for the ideals that ever descend to fulfill in the heart and home of man. For the man who gathers the world to his heart in a tender and true passioning that the race realize the holiness of joy, the perfected life, is the man who believes an everlasting Heart of love and wisdom is meaning all that is, at work still upon the tasks of an everlasting life, the pain, the sorrow, the defeat but part of the workmanship which when done will justify every fashioning stroke. To this man the endless procession of the seasons take meaning from the invisible heart of an Everlasting Love. From that love, for him, the lily opens, sweetening all the summer winds; from it the birds fly, enchanting all the dawns. It goldens the harvests to laugh out the hunger of men; its yearning for giving, its unrequited love, blushes into the fruit of tree and vine. It is the grace of rivers, the greatness of seas. It is the flame of suns and the beauty of clouds; it is the peace of night and the music of morning; it is the secret of life breaking into the blossom of beating hearts everywhere; it becomes the face of a mother to enchant us into its goodness; it dawns upon our home in dimpled babes, that in loving and caring for the helpless beauty we may know how love comes down, how it is a tender unselfishness, a holy sacrifice. In human joys it shadows itself; in human pain has its nights determining that, though sorrow may endure for the night yet joy cometh in the morning,—pain an angel worker for creating man into a splendor of happy life and character outlasting suns. This assurance that everlasting love in wisdom means the race of men, now creating still, needing the co-operation of the free children of men,—is necessary for that enthusiasm of holiness and holiness of enthusiasm by which is the creation of a newer race, man made to move through the ringing grooves of change towards the parliament of man, the federation of the world. The great hopers, the great believers, are heart and brain of an unfolding social order. The great despairers and doubters moan their threnodies in idle dalliance at banquet or in field, skulk in the tent, and refuse the battle's horrid, splendid front. Ingersoll's philosophy is hopeless, faithless, and so his voice echoes around yesterday's campfires, instead of bugling the advancing hosts of an ever ennobling humanity. If we would leave the race a holier, happier one, out of an earnest, sacrificing life will them some deathless nobleness, we must hope on, hope ever, that the best will be done; believe on, believe ever, that the best can be done, and that we are the ones to do it, unswerving in the conviction that the growth of the universe is to goodness and gladness, in which for ever the struggling race of man shall be at eternal life, blossom and fruit, justifying the ways of God to man, the sacrificing loving toil of man for man.

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—It is through our human affections that the soul first learns to feel that its destiny is divine.

Mon.—Not in shrinking from our distasteful occupations, but in fulfilling them, do we realize our high origin.

Tues.—The deep glances into truth are got by love.

Wed.—If you wait in patience the sour will become sweet.

Thurs.—The loveliness of Christ was caused by the divine elevation of his character.

Fri.—The price the rich man pays for his wealth is the temptation to be selfish.

Sat.—Never does a man know the force that is in him till some mighty affection or grief has humanized the soul.

—*F. W. Robertson.*

The Little Brown Wren.

There's a little brown wren that has built in our tree,
And she's scarcely as big as a big bumble-bee.
She has hollowed a house in the heart of a limb,
And made the walls tidy and made the floor trim
With the down of the crow's-foot, with tow and with straw,
The cosiest dwelling that ever you saw.

This little brown wren has the brightest of eyes,
And a foot of a very diminutive size.
Her tail is as trig as the sail of a ship;
She's demure, though she walks with a hop and a skip;
And her voice—but a flute were more fit than a pen
To tell of the voice of the little brown wren.

One morning Sir Sparrow came sauntering by,
And cast on the wren's house an envious eye;
With a strut of bravado and toss of his head,
"I'll put in my claim here," the old fellow said.
So straightway he mounted on impudent wing,
And entered the door without pausing to ring.

An instant—and swiftly that feathery knight,
All tousled and tumbled, in terror took flight;
While there by the door on her favorite perch,
As neat as a lady just starting for church,
With this song on her lips, "He will not call again,
Unless he is asked," sat the little brown wren.

—*Harper's Young People.*

True Resignation.

BY SARAH SHERWOOD.

"Ah me!" said a glistening dew drop, "Ah me! Soon I shall vanish away forever. Never again shall I sparkle on the rose leaf, catching the sunbeams and throwing them back with the seven-hued beauty of the rainbow! O, it is sad to leave all this beauty forever!"

"Hush! little dewdrop," said the sunshine, "well hast thou done thy work of refreshing the rose leaf, and beautifying thy little world, but work is creation's law, and thou must work forever.

"Thine it may be to help to swell the mighty ocean; or sweep in the arms of the wind from horizon to horizon, or perchance to give life to the thirsty flower, or weary traveler. Endless labor awaits thee." And the dewdrop, flashing a happy smile, brighter than a diamond, disappeared on the sunbeam.

"Alas!" cried a tiny blue violet, "life is so short, soon I shall be scattered in the dust to mould and decay! No more shall I lift my blue petals to be kissed by the sunshine! No more shall I give my fragrance to the breeze! All must go down to death and darkness, Oh, it is hard!"

"My dear little violet," answered a butterfly as, passing, it heard her mourn, "Know you not that all life ends in death, and all death is the transforming process of a new and higher life? Though your petals mould and decay, they shall spring up again in new and varied forms. Thy sweet fragrance shall be wafted afar to bring perhaps in some sin-laden soul the memory of childhood's innocence and a mother's smile."

The violet answered. "I am content."

In the doorway of an humble cottage stood a woman looking out on the bright new day.

Old and bent was she, with a pale, wrinkled face on which were marks of suffering and sorrow.

"God, I thank thee!" said she, "for this lesson from the dewdrop and the violet. I too have murmured against the darkness of the grave. But nothing is lost, and I shall live again in a higher life. Even my poor body shall help to beautify this earth I love so well. It may be in the bright flowers, the majestic tree or the golden grain. And the soul that dwells in this body is but a spark from the great all-source which is God. Yes, all change is death and life too. Though the earth be destroyed it shall be but to reconstruct another. Though the Universe pass away, Thou, God, wilt remain, and I am a part of God."

As the sunlight fell on the upturned face, it met the sunshine from within and lighted the old face with a beauty neither of earth nor of heaven, but of eternity. And that light shall be seen, dimly sometimes, till death sets its transforming finger on that life.

A Little Deed.—Two men were walking along the roadside. They saw a man on a high load drive up to a gate. The young man ran across the road, and opened the gate. As the man on the load drove through, with a hearty "Thank you," and a smile upon his face, the old man stood and looked on, saying as he came back, "You have given him new and cheerful thoughts."—*Youth's Instructor.*

Whoever looks through cobwebs, fancies he sees spiders everywhere.

The wise man, may err, but the fool only repeats his error.

An antiquarion calls attention to an old law passed by the municipal council of Dedham, Mass., in 1639, in these words:

And be it further enacted, That hereafter no person whatsoever shall make a garment for women or any other sex with sleeves more than half an ell wide in the widest part and so proportionate for bigger or smaller persons. And for present reformation of immoderate, great sleeves and some other superfluities which may easily be redressed without much prejudice or spoil of garments it is ordered, etc.

It Clings to the Memory.

Every one was proud of the great World's Fair; proud because they lived at a time when notwithstanding the great financial depression, when banks and business houses were financially wrecked on every hand—notwithstanding such calamities the citizens of every state gathered together the good, the true and the beautiful and made of them a gorgeous pageant that outshone even the splendor of the Cæsars with all their ancient Roman pomp and magnificence.

It is worthy of note, too, that in this country where so much effort is devoted to the accumulation of wealth, the nation should pause long enough to build such a magnificent peace offering.

Its memory cannot die with this generation for every right minded man or woman will have a souvenir of the event to leave to their descendents.

The Souvenir Spoons offered by the Leonard Mfg. Co., 20 Adams St., L. S., Chicago, are genuine souvenirs, and at a price that one can afford to pay.

Magnificent Buildings.

Those were imposing buildings on the World's Fair Grounds, but above all they represented the finer nature of man, his ability to build an artistic structure for beauty's sake alone. Six of these buildings are exquisitely engraved in the bowls of the six Souvenir Spoons offered by the Leonard Mfg. Co., 20 Adams St., L. S., Chicago.

Read the description on this page and send in your order.

On Taking Advantage of Opportunities.

The successful men and women of to-day are the ones who grasp an opportunity, be it ever so slight in its upward tendency. There is an opportunity now awaiting every reader of The New Unity to have a set of the six genuine World's Fair Souvenir Spoons at the low price of 99 cents. Do not try to persuade yourself that you can get a set at any other time. They may all be sold and you will then be disappointed. The World's Fair price was $9.00 a set, and they may reach that price again some day. Who knows? "The spoons came OK. I was surprised at such value for the money."

W. P. Sharp,
Benson, N. C.

Description of Souvenir Spoons.

They are standard after-dinner coffee size, heavily coin silver plated with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492 1893, and the words World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

Why?

The illustration on this page is a photo-reduction of the set of World's Fair Souvenir Spoons offered by the Leonard Mfg. Co., 20 Adams St., L. S., Chicago.

The very small sum asked for them, 99 cents, ought to induce every reader to order a set. They are genuine works of art and make a beautiful collection of souvenirs of the Fair. They are described fully in another paragraph on this page and thousands of delighted readers have already purchased sets either to commemorate their own visit to the Fair and keep in the family as heirlooms or to give as presents to the younger members of the family as souvenirs of the donor.

The price for six spoons, 99 cents, is a mere trifle when it is considered that the World's Fair was the greatest ever held.

Notes From Correspondents.

"The spoons with the premium came all right. I am pleased with the premium and am in a fair way to get another club. I would like to know if I can have for another club of twelve a duplicate premium to the last club of twelve sent you, *i. e.* a set of Silverette teaspoons, tablespoons and forks. Also if I send a club of more than twelve, what the premium would be, and all about it. I enclose a stamp for reply.

Mrs. R. E. Ogden,
Iowa City, Ia.

"I received the package of spoons to-day all right and they are very pretty. I thank you for your liberal offer but as I reside two miles out of the city I don't believe I could dispose of them here. However, I want two sets more of the spoons so will enclose two dollars in this letter to pay for them. I remain." John S. Chandler,
Canton, Ill.

"The two sets of Souvenir Spoons ordered by me a couple of days ago, received this A. M. Am much pleased with them, as well as with the promptness with which the order was filled, and we hasten to avail ourselves of your special offer, and enclose N. Y. Draft for the amount. We think we could speedily dispose of this lot and want more. We would also like one set of the Silverette teaspoons and one set of Silverette tablespoons." F. S. Heath & Co.,
Cuyahoga Falls, O.

"Am well pleased with the spoons. Will see all my friends and try to have them take sets." W. D. Redwood,
Magnolia, Va.

"I acknowledge receipt of spoons, they are beautiful." A. B. Williams,
Fostoria, O.

"Have received my Souvenir Spoons and am well pleased with them."
Miss C. E. Ratenstatter,
Nooksack City, Washington.

"The Souvenir Spoons are very nice. Will try and send you an order for 12 sets."
Bessie Snodgrass,
Chattanooga, Tenn.

"We are all delighted with the spoons."
Mrs. G. P. Reynolds,
Custon, Colo.

"Spoons received. They are beauties."
J. Q. Adams,
Columbus, O.

"I think the spoons are fine."
O. H. Ratcliff,
Olney, Ill.

The above are all unsolicited words of appreciation. Read the description of spoons on this page. Send us your order and ninety-nine cents and if you are not satisfied we will refund your money. Address Leonard Mfg. Co., 20 Adams St., L. S., Chicago.

Summary.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

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Another New Field.

DANVILLE is among the older cities of our State. With a population of some fifteen thousand, in one of the richest and most beautiful agricultnral districts, and having excellent railroad connections, it is all in all one of the most delightful and promising cities. The people are intelligent, the schools are of a high order, and all the leading orthodox churches are well represented. But strange to say there has never been an effort even to establish a liberal church of any name, and yet many of its people are in their deepest thinking not in sympathy with the old forms of faith.

On Monday evening the 6th inst., I spoke on "The New Theology" to a large and closely attentive congregation, among whom were many of the local clergy and the more thoughtful people generally. A pathetic incident was that Miss Sallie Brown, who had been a blind and helpless invalid for seventeen years, was carried to the Hall upon her bed, and after the service it was my pleasure to speak with her and a joy to find that she lived in the inner light.

I was the guest of Mr. and Mrs. Jewell, where I had the pleasure of meeting Hon. J G. Cannon, for eighteen years Congressman from that district; Mr. R. D. McDonald, the banker, and others. Mrs. L. C. Shea and Dr. W. J. Moore are also among the earnest and able friends of the liberal cause. All expressed a great desire that other lectures should be given and that our State agent, Brother Alcott, should, if possible, spend a few weeks with them. This, it is hoped, he can do, and I believe that in the near future there may be here established a strong, independent church and that the work will be welcomed by the other churches.

H. W. T.

Michigan Liberal Conference.

A Conference designed to represent all the liberal churches of Michigan, Unitarian, Universalist and Independent, is to be held with the Unitarian church in Ann Arbor, May 27 to 29. It is earnestly desired that every liberal church of the state be represented by its minister and a lay delegation. Among the speakers will be a number of the ministers and laymen of the state, several men of eminence from Chicago and other places outside of the state, and several of the leading professors of the university. Some of the subjects to be considered at the conference are, "The Kind of Christianity the World Needs," "Cultivation of the Spiritual Life," "Individual Salvation," "The Salvation of Society," "Woman's Work in Unitarian, Universalist and Orthodox Churches," "Young Peoples' Organizations and Work in the Various Denominations," "How to Bridge the Chasm Between the Rich and the Poor," "Sanitation and Public Health," "Assyriology and the Bible," "The Best Religious Literature." One half day during the Conference, probably Wednesday forenoon, May 29, will be devoted to visiting the grounds, buildings, libraries, art gallery, museums, laboratories, etc., of the University of Michigan. A cordial invitation is extended to all sympathizers with the liberal Christian faith in the state to attend the Conference. Persons who desire to pay their own expenses will be furnished rooms and board in good boarding houses at one dollar a day. The Unitarian church very cordially offers the hospitality of its houses to all ministers and delegates from churches.

The Missouri Valley Unitarian Confernce.

The Missouri Valley Unitarian Conference held its spring session with the church at Carthage, Mo., April 30 and May 1. The program was as follows:

April 30, 8 P. M. Opening Sermon, Rev. T. B. Forbush, Chicago, superintendent of the American Unitarian Association for the Central West.

May 1. 10 A. M. Business Session, reports of the churches, P. O. Mission reports etc.

2 P. M. Sermon: "Common Sense in Religion," by Rev. C. G. Howland Lawrence.

Address: "The Unitarian Mission Field," by Rev. C. H. Rogers, Oklohoma City.

Paper: "The Work of the Liberal Religion Among the Young," by Rev. B. A. Van Sluyters, Carthage.

Discussion of the last paper opened by Rev. A. W. Gould, of Chicago, secretary of the Western Unitarian Conference. Professor White of Carthage, Rev. C. H. Rogers, and Rev. A. Wyman of Topeka, took part in the discussion.

8 P. M. Platform Meeting:

"The Needs of the Unitarian Church," by Rev. W. S. Vail, Wishita.

"The Value of the Unitarian Church to the Individual and to the Community," by Rev. W. G. Todd, superintendent of the Kane Institution for the Education of the Blind.

The Duty of Standing For and Standing By It," by Rev. T. B. Forbush.

Reports from the churches showed that most of them are more prosperous than at the last session of the conference in November, 1894. New movements have been inaugurated during the past year by C. H Rogers, at Guthrie, and Downs, O. T., by W. S. Vail at Valley Center (Universalist movement) and Newton, Kan. Next fall it is hoped that new movements will be started by the minister at Carthage, at Joplin and Webb City, Mo. Rev. J. S. Brown of Lawrence, the head of the P. O. Mission work for the conference, has distributed the past year 10,500 sermons, papers and tracts.

On the whole the prospects for Unitarianism in the Missouri Valley Conference never were brighter, and if there be good crops the coming season, our churches will prosper and increase in number and effectiveness.

The Conference voted to send three delegates to the American Congress of Liberal Religious Societies, to be held in June. It selected as its representatives Rev. T. B. Forbush of Chicago, Rev. J. E. Roberts of Kansas City, Mo., and Mrs. A. H. Wood, Topeka.

A. WYMAN,
Secretary Conference.

Geneva, Ill.

The death of Mrs. Betsy Stelle Long on May 1, removed from our midst one of the pioneers of the liberal faith, and a woman held in universal love and esteem throughout the entire community. Mrs. Long died at the ripe age of eighty-four, after a short illness, happily accompanied with little pain; so that her going away from us was like a gentle, natural passing of the spirit from its

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earthly home to the next. She was born at Bangor, Maine, and married at Ellsworth in the same state. It was time for her to go, and though her departure meant loss and grief to those left behind, we must believe it can mean but gain and blessing to her. We buried her on Friday, the 3d, in the little cemetery just at the edge of the town, on a warm May afternoon, near the husband who passed on before her seven years ago. Mrs. Woolley, assisted by Mr. Eddowes, had charge of the funeral exercises. Mrs. Long leaves five children, who with their children, and in some cases the children's children, are living in or near this vicinity. Numerous relatives, besides, are scattered about in neighboring towns. She was a loyal member of the Unitarian church in which she had been a worshiper for over forty years. She was also a constant subscriber to UNITY, sometimes subscribing for friends as well as for herself. Her name and memory will remain a pure and high example to her kinsfolk and to all who knew her. Her own life was passed quietly at her fireside, but her constant sympathy and friendly spirit brought her in helpful contact with many lives outside, more actively engaged in various affairs than hers was, so that to her own circle and to many others remembrance can only grow more sweet and grateful with time. W.

Nunda, Ill.

The Liberal cause has made a favorable beginning in this pleasant little village and is now in charge of Rev. Robert Jardine. The service was fairly well attended last Sunday evening, considering the stormy weather and the fact that two funerals had taken many of the people several miles from home during the day. It it worthy of note that the people of the Disciples' church have offered the free use of their church to us on Sunday afternoons,—an offer which has been accepted in the same liberal spirit in which it was made.

St. Louis Mo.

There is a tendency for a closer co-operation among the liberal churches here, and we have quite an array of them. Dr. Sale's and Dr. Harrison's Jewish churches are doing well. The two Unitarian societies, with Drs. Snyder and Hosmer at their heads are having a steady growth. Mr. Sheldon is pushing the work of the Ethical Society with his accustomed vigor, and is ably assisted by Mr. Plank. The Spiritualists, Christian Scientists and Theosophists are moving along, and meeting with encouragement, and recently Rev. Miss Bartlett has revived the Universalist church. I learn, regretfully enough, that the New Church people are trying to sell their church, and will probably disband.

The Non-Sectarian Church is having additions every month, and is pushing its work along literary lines. The Sunday school is studying the great religions; the Emerson Class has an open meeting each month, with addresses by able speakers followed by discussions. The April meeting was addressed by Mrs. John C. Learned. She spoke on "The Religion of Emerson" and the address was most musical and redolent of the most splendid thought. Hon. Lee Meriwether gave a strong talk on "The Utility of Specialization."

"The May meeting of the Philosophical Society listened to a critical definition of "Science, Philosophy and Religion, their Difference and Relation," by Prof. C. J. Keyser, of Smith Academy. The talk was unusually able and interesting. The Poetry Class is studying the poems of Poe, and will next month read Keates.

There are also a Novel Club, a Psychological Society, and a Literary Club, which

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meet in various parts of the city. A new Social Science Club is being organized, and will be fully at work by September. J. W. C.

Sturgis, Mich.

At a business meeting of those interested in the Unitarian society held immediately after service on Sunday morning, Rev. Mr. Buckley expressed his desire to withdraw from the position of minister here, for the reason that he thought some new man could come in at this time and carry on the work more successfully.

In reply Mr. Anthony and others spoke of the work Mr. Buckley had done and the good effect which it had exercised upon the community. His constant efforts for a broader fellowship in religion, conducted in a purely Christian spirit, has had great influence upon the community and especially those who have taken advantage of the opportunity to hear his sermons. Another expressed himself as having been greatly influenced for good by Mr. Buckley, and the general sentiment of all present was that if it is possible to retain Mr. Buckley it should be done by all means.

The only difficulty in the past has been the smallness of the numbers who have heard his sermons and received the benefit of his work.

If all who are interested will take hold he can be induced to remain, for a time at least.

There is room in Sturgis for a "People's Church" where neither sect, or creed shall be the test of fellowship, where pure Christianity, untrammeled by the limitations of mythology, shall be taught, and we shall be inspired to better thoughts, better deeds and purer lives by reasonable argument, from the standpoint of the best and most advanced religious teachings.—*Michigan Democrat.*

Sterling, Ill.

Wednesday evening at the Grand Army hall in this city, the present home of the organization of liberal Christians known as the People's Church, Rev. Seward Baker, a young man, bright and intellectual, was ordained as a minister and duly installed as pastor.

Mr. Baker is a native of Michigan, Monroe County. In his younger days, before arriving at the age of manhood, he taught school for several terms; then in 1882 began the study of the law, and was admitted to the bar, after taking a course at Ann Arbor, Michigan, in 1882. Until 1890 Mr. Baker followed the practice of the law, having in that time served two terms in the House of Representatives in the Michigan legislature, and one term as prosecuting attorney of his native county. In January, 1890, Mr. Baker gave up the law, and in March of the same year entered the Meadville (Pa.) Theological School, from which institution he graduated in June of last year, since which time he has been engaged in preaching at different points in Michigan and Wisconsin, beginning his work in Sterling on the tenth day of March last. Mr. Baker is a young man of spirit, life and good impulses. As a speaker he has few superiors in this portion of the state. To know him is to like him; to hear him talk is to be convinced of his honesty and sincerity, and to feel and understand that his mission among us is to be one of general good. *The Herald* bids him welcome, and God-speed in his good work.

Upon this occasion the spacious hall was beautifully decorated. The services commenced by the singing of a hymn, after which Rev. W. W. Fenn read appropriate scripture selections and offered a prayer.

The scripture reading and prayer was followed by the singing of a hymn, after which Rev. Jenkin Lloyd Jones, of All Souls Church, Chicago, preached the sermon.

Mr. Jones chose selections from Isaiah xxxv. for the foundation of his remarks, the thoughts centering around the facts of the desert lands of the world, and the desert lands of human souls.

The many beautiful lessons which the speaker gave both to the congregation and the new minister were largely taken from Mr. Jones's own travels and studies of the great American desert, the mountains of the west, and the beautiful Pacific slope.

The desert lands of the world were all destined to be reclaimed. God was constantly at work in his great chemical laboratory of nature, and geological forces everywhere are constantly bringing to the surface the conditions which produce animal and vegetable life. But God is being helped by man, who has dug irrigating canals, tapped the mountain streams, built dykes and railroads, tunnelled through mountains, and by so doing has reclaimed the waste places and made the desert to "blossom as the rose."

The concluding portion of the sermon was a practical application of these facts to the work of the ministry.

All over the world were desert places of humanity, and barrenness of soul. These needed to be reclaimed. The human soul everywhere was thirsting for the waters of life. The minister and the church must see that these desert places are supplied with the living waters of righteousness which will nourish and make more fertile the soul-life. As man has helped God to complete the universe for the physical existence of humanity, so he can help him in reclaiming the desert wastes of the human soul.

This is the primary and completing work of the minister who has assumed the duties and obligations of a religious teacher and leader.

The sermon was followed by a hymn, after which Mr. D. N. Foster, as president of the society, gave an address of acceptance of the minister as pastor of the society, and extended the right hand of fellowship. The remarks of Mr. Foster were very appropriate, concise, and delivered in a very forcible and pleasing manner.

The address to the minister was then given by Rev. W. W. Fenn, of the First Unitarian Church of Chicago. Mr. Fenn's remarks were very impressive, and he earnestly urged upon the minister the necessity of three things—first, "think for yourself," second, "think for yourself and congregation," third, "live and preach your own personality." The entire discourse was grouped around these three points; the latter, said the speaker, being the most important, because derived from the first two. At the close of the address, Mr. Fenn then in behalf of the liberal religious organizations and workers extended to Mr. Baker the right hand of fellowship and welcome to the work of the liberal ministry.

Mrs. Baker then rendered a solo, after which Mr. Jones offered the ordination prayer. A hymn was sung, followed by the benediction pronounced by Rev. Mr. Baker the newly-ordained minister.—*The Sterling Herald.*

Washington, D. C.

At the Convention of the Open Air Workers' Association of America in Washington, D. C., May 6 and 7, Dr. Teunis S. Hamlin was elected president. Dr. A. T. Pierson addressed a great audience on the qualifications for street preaching. Judge Kimball explained the legal aspect of speech in public places. The Illustrated Annual Report will be sent to any one addressing the Secretary, 77 State, Brooklyn, N. Y.

OFFICIAL REPORT

COMPLETE PROCEEDINGS

OF THE

First American Congress

OF

Liberal Religious Societies,

Held at Chicago May 22, 23, 24 & 25, 1894.

The Contents Include Papers Read and Addresses Made by

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DR. E. G. HIRSCH,	REV. M. J. SAVAGE,
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Western Unitarian Sunday School Society.

The board of directors met at the headquarters May 6th, with Mr. Gould presiding. The others present were Messrs. Jones and Scheible, Mrs. Leonard and Miss Lord. After the reading and adoption of the minutes, the treasurer reported the society still about thirty dollars in arrears, with a dearth of annual membership contributions. The report was adopted as read.

There was an informal discussion in regard o the financial condition of the society, the conference program and the institute meeting. The need of another edition of service books and of lesson leaflets with some added reading matter of more general interest, was also touched on, but no action was taken regarding either one. The meeting then adjourned.

ALBERT SCHEIBLE,
Secretary *Pro Tem.*

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Correspondence

A Brahhman's Thought.

EDITOR OF THE NEW UNITY:

I take liberty in writing a few lines for your valuable paper which I hope you will kindly publish for your readers.

There was an article in THE NEW UNITY dated April 25th, 1895, on Buddhism, by Dr. Paul Carus. It is very interesting on account of some misrepresentation of Ancient India. The writer, it seems, is entirely unaware of the history of Old India. In the first place he himself is of the opinion that the Ancient Indians were masters in logic, the abstract reasoning and other arts, above all nations in the world; but at the same time in his writing he ignores, if I am not mistaken, the truth of their true religion. His mistake is chiefly through the misunderstanding of the fact that the religion of India was in those days not Brahmanism as it is now. For authority he brings Monier Williams forward, who has been proved a partial writer. In the books of scholars it has been shown how far Prof. Williams has misrepresented, mistranslated or given forged explanations of the portions of the sacred literature of India, in his Christian garb.

The writer accepts the writings of the European scholars as for granted, but has lost sight of the matter that the European scholars have played their part to win favors through the nominally so-called Christian world. They led the people whom they called the sheep to the wrong way. Oriental philosophy has not been understood by them. They cannot grasp the meaning of the oriental terms, as living an occidental life.

I do not state anything in the favor of Brahmanism which was started by the Brahmans, the priests, after their name, for their selfish motives; who became the first persons to misrepresent and mistranslate the sacred writings of the Vedas; which led the European scholars to believe that Vedas are full of ceremonies, prayers and sacrifices. Those who are desirous to know much more about the Ancient Vedic religion, the first of all must study books by Oriental native learned scholars and philosophers—Veda means knowledge par excellence. Those are the

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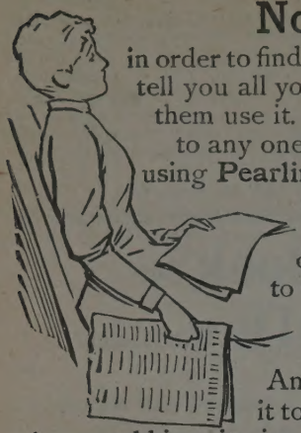

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books of sciences of matter and mind. I will suggest that the writers should give justice to both sides.

I am respectfully yours, Dear Sir,

JINDA RAM, *Vedic Missionary.*

DEAR EDITOR:—I read in your precious paper of the 25th April, 1895, about "Knowledge is Power." It will not be out of place if I should copy a few lines in support of this that knowledge saves human races. It is said that the aborigines of Australia are fast dying out and the English or European colonists are fast multiplying. It is also said that such has been the case with red Indians in America.

A friend of humanity will be sorry to hear this old tale and the universal drama that is everywhere played by Europeans,—that is, the extinction of barbarians on the contact of civilized people. It is not a law of nature, as the majority of politicians represent to justify the dark deeds. The old races do not die out at the appearance of the new, but they are killed outright by what are called pioneers of civilization. Gleig's history of colonies says how the old people of the West Indies were shot like wild beasts; and when they made off to hills and dales the whites imported dogs from Europe and let them loose after the fugitives, who were then torn to pieces. The indirect mode of destroying them is to take away all means of living from them, such as land, trees, animals. If pity overcomes the colonists, they deal out very insufficient food to the dispossessed in return of very hard and disgracing labor. Thus force and want thin the ranks of barbarians. It is wrong to imagine that they die out merely at the sight of the civilized.

But those persons who reason upon facts furnished by history will find that this extinction of conquered races is prevented by the knowledge and the good constitution of the conquered,—that is, if the conquered possess learning, skill and social constitution they will survive the shock of conquest. This is exemplified in the people of India.

The lusty Moslems came in the middle ages of India. They did not sheathe their sword for full eleven centuries,—professedly to preach their religion, to gratify their sordid lust. The Indian society, like its Banyan tree, sustained its heavy strokes till the Turks died out of exhaustion. The Christian conquerors adapted their peculiar methods of—we can not say what. But it is evident that what they did was neither from Christ nor from science. The Hindus have survived their conquests. Now many Europeans advocate their cause and it appears that they will not stop short here but will embrace their religion. Hence knowledge and righteousness alone can save people when ground down under the heavy mills of conquest. The other barbarians become extinct because they were ignorant.

Knowledge is the eternal true savior of all people on the earth (Harbinger).

I am, Dear Sir, Respectfully yours,

JINDA RAM,

Representative of the Society for the Education and Liberation of the Women of India.

REPLY.

EDITOR OF THE NEW UNITY:—There is a general agreement among Sanskirt scholars that the Vedic religion of ancient India contains much truth. Many beautiful passages of the sacred hymns are most delightful reading, and will remain classical gems of religious poetry for all time to come. But the ancient Indians were not infallible, and we can not, as does Mr. Jinda Ram, speak of "their true religion." Not Prof. Monier Williams alone is an authority for the prominence which sacrifices, rituals, and prayers

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The "idea" in this remarkable book may be best briefly stated by combining a saying of Keshub Chunder Sen, the Brahmo leader, with a sentence or two from the author's Introduction: "Was not Jesus Christ an Asiatic? He and his disciples were Asiatics, and all the agencies primarily employed for the propagation of the gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. . . . Yet the Christ that has been brought to us in India is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back. . . . Go to the rising sun in the East, not to the setting sun in the West, if you wish to see Christ in the plenitude of his glory and in the fullness and freshness of the primitive dispensation. In England and Europe we find apostolical Christianity almost gone; there we find the life of Christ formulated into lifeless forms and antiquated symbols. . . . Look at this picture and that: this is the Christ of the East, and that of the West. When we speak of the Western Christ, we speak of the incarnation of theology, formalism, ethical and physical force. When we speak of an Eastern Christ, we speak of the incarnation of unbounded love and grace."

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played in the days of old India, but every Sanskirt scholar—Profs. Roth, Deussen, Oldenberg, and others. If Mr. Jinda Ram is a missionary of a purer Brahmanism, without sacrifices, rituals, invocations,—and I suppose he is,—I hail his presence in the United States, and hope that he will prove an ally of religious reform. However, I should advise him in that case not to reproach such men as Prof. Williams with partiality and even forgery. Prof. Monier Williams has done greater service to the cause of removing the widely-spread prejudice against Brahmanism, and has contributed much more towards creating a general interest in its lore than Mr. Jinda Ram seems to be aware of. There may be differences of opinion, and it is probable that Prof. Monier Williams has not as yet been converted to Brahmanism, but for all that I am sure that his opinions are not only founded upon honest belief, but also upon arguments which, if we can not accept them, deserve consideration and careful inquiry. Nor should we at once resort to reviling epithets. The best propaganda which Mr. Jinda Ram can make for his religion is to be just even to to those whom he imagines to be the enemies of his faith. Very truly yours,

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The Study Table

PRIDE AND PREJUDICE. By Jane Austen. Illustrated by Hugh Thomson. Macmillan & Co., 476 pp.; $2.25.

"Pride and Prejudice" hardly needs a word of comment at this time of day. There is a difference of opinion, however, as to its rank in the list of Jane Austen's novels. Mr. Saintsbury, who furnishes a preface to this edition, declares unhesitatingly for its preeminence, after running over the others and giving each its due appreciation, and this, not only on account of the admirable plan of the story, but also on account of the masterly character-drawing and the surpassing humor. Mr. Thomson's illustrations are what we should expect from his illustrations of "Crawford," "The Vicar," and other stories. Sometimes his facility appears to run too much in one groove. But to differentiate the faces of Mrs. Bennet's five daughters in drawings confined (as the faces generally are) to mere outlines, is no modest feat, and yet it is successfully accomplished and wonderful is the accruing prettiness. There is an edition with gilt top and uncut leaves which has the advantage over this of wider margins. In either it will be a pleasure to read the dear old delightful book.

The Magazines.

IN EMPLOYER AND EMPLOYED for April the most interesting article is the annual report of the working of the Labor Insurance and Pension Fund System adopted by Alfred Dolge & Co., of Dolgeville, N. Y., made in the form of an address by Mr. Dolge to his employees. Twenty years' experience has convinced Mr. Dolge that his plan might be universally adopted with excellent results. The cost to him has been about three-fourths of one per cent of the amount of wages paid, and he suggests that all employers contribute to a national pension and insurance fund one per cent on the amount annually paid by them in wages, to ensure that at the age of sixty all laborers may give up work and receive an annual pension equal to the full amount of their previous wages.

THE CENTURY MAGAZINE for May, besides its interesting stories by able and well known writers, and the rich life of Napoleon, contains three articles of special interest to the publicist,—Wm. E. Smythe's "The Conquest of Arid America," A. C. Bernheim's "A Chapter of Municipal Folly," and Noah Brook's "The Close of Lincoln's Career." Under "Topics of the Times" and "Open Letters" other interesting public questions are discussed, and the dialogue between the modern hero and heroine, under the heading "In Lighter Vein," is a clever hit at fashions in heroines and heroes.

IN THE NORTH AMERICAN REVIEW for May the most important paper is Commissioner, Wm. T. Harris's presentation of the results of the labors of the Committee of Fifteen, and the title "Elementary Education." It should be carefully read by all interested in education who have not read the full report, and perhaps by all who have. Another interesting paper is that on "The Future of Japan," though it can hardly be fully appreciated by those who are not more conversant with things Japanese than the average reader. Of special interest to readers of THE NEW UNITY will be Rev. Maurice H. Harris's "Judaism and Unitarianism," a thoughtful presentation of the relations between the two bodies from the standpoint of the liberal Jew.

THE OPEN COURT for May 9, is a memorial number to the memory of Gustav Freytag, perhaps the best loved German writer of our day. who passed away at Wiesbaden on the first day of May.

THE BIBELOT is a dainty little monthly booklet on the general order of *The Cheap Book*, published by Thos. B. Mosher, at Portland, Me. The May number contains fragments from Sappho translated by Mr. W. T. Wharton, with some of Mr. Wharton's notes thereupon, and readings by J. A. Symonds, Sir Edwin Arnold, J. H. Merivele, W. E. Gladstone, Algernon Swinburne, Lord Tennyson and others. The June number will contain sonnets on English dramatic poets (1590-1650.)

THE MAGAZINE OF POETRY, established in 1889 by Charles Wells Moulton, with the May issue passes into the hands of The Peter Paul Book Company of Buffalo, well and favorably known throughout the country as enterprising publishers. The magazine will immediately be enlarged and many new features be introduced. In future it will not be devoted exclusively to poetry as heretofore, although that department will be retained in full. A sub-title of LITERARY REVIEW has been adopted explanatory of the new departments which include "Personal Literary Sketches," "Literary Notes," "Book Reviews," a series of bibliographies beginning with "A Bibliography of the History of Music," to be followed by "A Bibliography of the History and Occupations of Women, Including Suffrage," and others. The magazine will remain exclusively literary and original in its entire make-up.

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The New York Herald of Sept. 2, the Philadelphia Press of Sept. 23, the Rochester Herald of Sept. 15, and several other papers have each given two columns or more to reviews of "No Enemy."

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SELF CULTURE is the title of a monthly magazine devoted to the interest of the Home University League, of which Edward C. Towne, B. A., the editor is secretary. It is published by The Werner Company, of Chicago and New York, which is back of the league, and it seems to be very largely given to the exposition of some one man's view (presumably Mr. Towne's) as to the true nature of evolution. It is thoughtful and interesting, but its tone is unduly dogmatic and we fear it may become monotonous.

THE INDEPENDENT for the first week in May was a labor number, containieg fifteen articles on labor organizations and labor problems, chiefly written by labor leaders and students of the question between labor and capital. Some of the papers were descriptions, while others gave the views of the writer. Very different views were represented. The presentations of such matter to its readers seems to us a very praiseworthy proceeding on the part of our contemporary.

THE MENORAH MONTHLY for May is a "convention number," devoted to a general view of the order of B'ne B'rith, of which the *Monthly* is the organ. It seems to be a very praiseworthy society, and we wish that we were able to speak more intelligently of its scope—which seems to be almost limitless. Certainly it has accomplished much for humanity and social well-being generally. Would it not be well for the *Monthly* to carry a brief statement of the purpose of the order?

THE HESPERIAN for the present quarter contains two thoughtful articles on George Eliot, "George Eliot as a Writer," and "George Eliot as a Woman," but we cannot but feel that the latter is too unsympathetic to be just, although it is suggestive. The other contents are an essay on "True Courage," a paper on Dr. Johnson, and a poem on "Athens."

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book mentioned, except foreign ones, may be obtained by our readers from Unity Publishing Co., 175 Dearborn St., Chicago, by forwarding price named below.

CHARLES FRANCIS BARNARD: A Sketch of His Life and Work. By Francis Tiffany. Boston and New York: Houghton, Mifflin & Co. $1.25; pp. 201.

LETTERS OF CELIA THAXTER. Edited by her friends A. F. and R. L. Boston and New York: Houghton, Mifflin & Co. $1.50; pp. 232.

SELECTED ESSAYS OF JAMES DARMESTETTER. Translated from the French by Helen B. Jastrow. Edited with an Introductory Memoir, by Morris Jastrow, Jr., Professor in the University of Pennsylvania. Boston and New York: Houghton, Mifflin & Co. $1.50; pp. 310.

THE LIFE OF THE SPIRIT IN THE MODERN ENGLISH POETS. By Vida D. Scudder. Boston and New York: Houghton, Mifflin & Co. 349 pp.; $1.75.

POEMS BY LIONEL JOHNSON. London: Elkin Matthews. Boston: Copeland & Day. 116 pp.; $1.50.

THE BLACK RIDERS AND OTHER LINES. By Stephen Crane. Boston: Copeland & Day. 76 pp.; $1.00.

A SEAMARK: A THRENODY FOR ROBERT LOUIS STEPHENSON. Boston: Copeland & Day. Paper.

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Announcements

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood Boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23d street, W. W. Fenn, Minister.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street, M. H. Harris, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plummer, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View, T. G. Milsted, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33d street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER CHAPEL (Universalist), Sheridan avenue, Woodlawn. John S. Cantwell, Minister.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

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AT ALL SOUL'S CHURCH Rev. John Faville will preach a 11 A. M. on "Two Prayers." Sunday school at 9:30 A. M. Young Men's Extension at 9:45 A. M. Women's Extension class at 3:30 P. M.

The Committee on Ceremonial Days of the Cotton States and International Exposition has been arranging dates for state days. One day will be devoted to each state, and the people will be especially invited to attend the Exposition on those days. A list of dates will be issued in a ahort time. Almost every day in October will be taken by some national convention.

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